THE CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY

QUARTERLY REVIEW

MARCH, 1958 **No. 15**

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The Churches' Fellowship for Psychical Study

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CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY QUARTERLY REVIEW

Editor - - REGINALD M. LESTER

MARCH, 1958 No. 15

LONDON HEALING RETREAT AND CONFERENCE

IN VIEW of the great success of the one-day Healing Retreat and Conference last September, it has been arranged to hold another one this year, but in the Spring, so as not to clash with our Annual Conference and other early autumn events.

Saturday, April 26th has been fixed as the date for this year's Healing Retreat, which will again be held at the Y.W.C.A. Central Club, Great Russell Street, Tottenham Court Road. The morning session will start at 10.30 a.m. and the afternoon session will close about 5 p.m. The charge for the admission ticket will be 2/6 to cover hire of hall, printing, etc. As before, tables will be reserved for our members in the Y.W.C.A. cafeteria, where lunch and tea at moderate prices is obtainable, and where members will have the opportunity of talking over some of the points that have arisen during the sessions.

Accommodation is unfortunately limited to 80 persons, and last year many applications had to be refused. All members who are interested in spiritual healing and who would like to attend should therefore make application *as soon as possible* to the Asst. Hon. Secretary of the Healing Central Advisory Committee (Mrs. J. Sydney) 47 Philbeach Gardens, S.W.5, enclosing postal order to cover cost of tickets required and 2d. stamped addressed envelope. *Applications will be dealt with in strict rotation,* and the list will be closed on April 21st.

We look forward to an interesting exchange of views and discussion, and to meeting not only old friends from London and the provinces, but new ones also. The programme, under the leadership of our Chairman, Rev. Bertram Woods, is being arranged as we go to Press.

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The Hon. Sec. of the Healing Central Advisory Committee (Mrs. R. M. Lester, 104 St. Mary Abbot's Court, W.14) would like to remind those Healing Study Groups which have not yet forwarded their quarterly report for the period to January 31st, that she would be glad to have them as soon as possible.

DATES TO REMEMBER

FRIDAY, 14th MARCH. 7 p.m., Caxton Hall. Mr. HUGH REDWOOD on his personal experiences of Spiritual Healing.

THURSDAY, 17th APRIL. 7 p.m. Caxton Hall. The Rev. A. W. JACKSON.

THURSDAY, 24th APRIL. 7 p.m. Caxton Hall. Miss FRANCES BANKS.

SATURDAY, 26th APRIL. 10.30 a.m. Y.W.C.A. Great Russell St., W.C.1. HEALING RETREAT AND CONFERENCE.

MONDAY, 2nd JUNE. 6.30 p.m. Caxton Hall. ANNUAL GENERAL MEETING.

WEDNESDAY, 4th JUNE. 7 p.m., St. Ermin's Hotel. ANNUAL DINNER.

Admission to all the Caxton Hall Lectures is 2/-, payable at the door.

A REMARKABLE LECTURE

THOSE who miss the opportunity of hearing the Rev. A. W. Jackson at Caxton Hall on April 17th will be missing the story of one of the most remarkable psychic experiences of recent times, told in an eloquent and clear manner. Mr. Jackson, who is a Yorkshire vicar, discovered among his choirboys a natural medium aged 13, by first observing that the boy was dreamy and abstracted, and that later he appeared to be seeing and talking to unseen persons. He got the boy's confidence and from then on there developed the most amazing series of experiences in which the already clairvoyant boy was repeatedly entranced. Mr. Jackson will tell only the opening part of this remarkable story which it is hoped to have published before long under the title of the "Church Everlasting," but those who hear his striking tale unfold of how step by step the Celtic Brothers of the North manifested themselves through the boy, will realise that whatever be the explanation of the phenomena, at least there was no deception or trickery by either Mr. Jackson or his boy medium.

—J.D.P-H.

EDITORIAL COMMENT

WITH this issue, the *C.F.P.S. News Sheet* becomes the *C.F.P.S. Quarterly Review*. It is felt that our Fellowship has of late so grown in influence, and its work has expanded so considerably, that the time has arrived when our official organ should be promoted to something more worthy of our organisation.

We hope that members will welcome the enlargement and improvement, which—as may be seen—will give greater opportunity for publishing more articles of interest, as well as recording the activities of the Fellowship. Our membership covers so many widely scattered areas, both in this country and overseas, that in the more isolated districts this *Quarterly Review* must of necessity be the principal means of contact with such members. * * * *

Most of the series on "Life After Death" that have appeared in our national newspapers have been disappointing in contents and inconclusive in their approach. This is undoubtedly due to the fact that in most cases they have been written by reporters entirely unacquainted with the subject, who have been assigned the job in the same way as they are commissioned to cover any day-by-day story that requires no specialised knowledge.

It was, therefore, refreshing to read a series that ran through *The Evening Standard* last December, that dealt with the whole subject in a scientific and responsibly intelligent manner. One of the best articles in the series was written by a member of the Churches' Fellowship, and one of our Group leaders, Dr. Robert Crookall.

He refers to the statements of those who have claimed to have had glimpses of the next world while on the brink of death, and points out how especially impressive they are when made by young children without any knowledge of psychic theories, and doubly so when they contradict some doctrines the children have received from their Sunday School teachers.

In his logical way, Dr. Crookall says: "I don't expect to prove anything in the scientific sense. But I do find a high degree of probability on circumstantial evidence. And that has often been enough to hang a man. Why shouldn't it be enough to give him a life beyond death? ... The chances are millions to one in favour of survival. This may not be scientific proof such as applies to the data of chemistry and physics. But I believe it constitutes a practical certainty."

The series was summed up by Dr. Matthews, Dean of St. Paul's, in the course of which he wrote: "I already believe that the spirits of the departed exist, so the hypothesis of communication does not seem to be unlikely ... What we crave is the assurance that frustration and tragedy are not the final words and that, beyond death, we may go on to develop the potentialities of greatness that found no adequate ripening here."

—R.M.L.

Dr. D. LEGGETT AND Miss FRANCIS BANKS AT MOOR PARK COLLEGE

THIS beautiful and historical house, which is now a college for adult religious education, was again the scene of a most interesting conference when two Fellowship members were the speakers and the Rev. J. D. Pearce-Higgins acted as Chairman. Dr. D. Leggett, the first speaker, is Reader in Applied Mathematics at King's College, London, and Miss Frances Banks has until recently been working as Tutor Organiser in one of H.M. Prisons.

Dr. Leggatt began by saying that he wanted members of the audience to consider what he was going to say and take it or reject it as they thought fit. He was not there to preach to us but to tell us of his own experiences in trying to tread the spiritual path. He knew that the same essentials of religion were there but he thought that the emphasis has changed to a new approach, by reason of the study of the mind.

Dr. Leggett is a communicant of the Church of England. He began by giving careful definitions to words like 'mind,' 'soul,' 'consciousness' and 'spirit' and said, "when we have got a clearer idea of these four words and of the differences between them, then we have got the foundation on which we can try to build." His first lecture was essentially philosophic, entitled "Locating the Path"; the second was essentially mystical, dealing with the reach of the mind and the spirit (in so far as we feel we can do that) and entitled "Its Probable Nature"; and the third lecture "Preparation for Following the Path," was a link between the first two.

Dr. Leggett reminded his audience that the Birth, Baptism, Transfiguration, Crucifixion and Resurrection in the Life of Christ, as reported in the New Testament, were also true in a spiritual sense in the lives of all those who were trying to live their religion and grow in the spiritual life.

Miss Banks followed with her first lecture, "The Relation between the Psychic and the Spiritual Approaches." She explained that there have always been these two paths going back as far as the Delphic and Elusinian oracles and the same is true today. She felt that if people understood the value of psychic gifts they could have a very wide ap-

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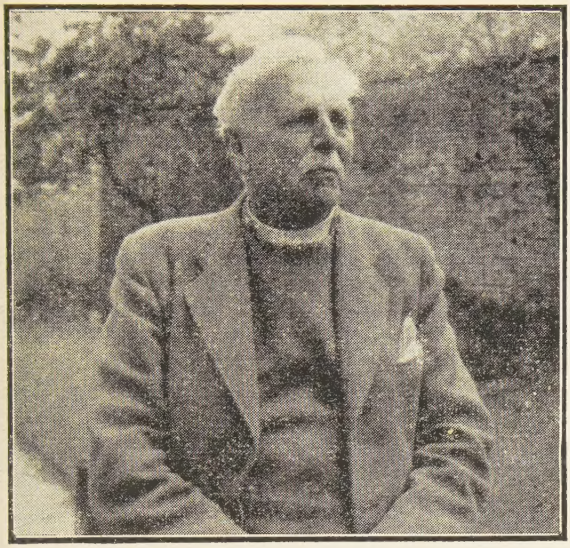

NINETY YEARS YOUNG

OUR affectionate congratulations to our Vice-President, the Rev. Canon W. S. Pakenham-Walsh, who, on 23rd January last, celebrated his 90th birthday before the T.V. cameras, where he was interviewed by Derek Stuart.

Commenting on his continuing activity in many fields, the *Henley and South Oxfordshire Standard* said: "In the interval between his work for the Churches' Fellowship for Psychical Study and his writings on religious and kindred subjects, Canon William S. Pakenham-Walsh . . . found time yesterday (23rd) to acknowledge that he was 90 years of age—but that is the only concession he made to a nonagesimal anniversary correct according to the calendar but belied by his looks, bearing and activities . . . As a cyclist, the Canon can go back 80 years—back to the days of the old bone-shakers before penny-farthings or such aids to cycling as pneumatic tyres. Since his 87th birthday Canon Pakenham-Walsh, it is estimated, *has cycled three thousand miles* in the Henley district."

The Canon took his B.A. at Dublin University in 1894 and his theological degree at Trinity College, Dublin. In 1897 he entered the Dublin University Mission to China, and he went to Fuchow to take charge of Trinity College there, where he became president of the College, which started with only ten Chinese students and grew to over a thousand. He returned to England in 1920, where he accepted the rectorship of Sulgrave, Northamptonshire, and remained there until his retirement in 1954.

Referring to his work for the Churches' Fellowship, the *Henley Standard* says: "Already 87 when he relinquished the living of Sulgrave, the Canon

(Continued at foot of next column).

THE RELATION BETWEEN THE PSYCHIC AND THE SPIRITUAL APPROACHES

MISS FRANCES BANKS' LECTURE AT CAXTON HALL

At the end of January our Assistant Secretary and about twenty other members of our Fellowship attended a course at Moor Park College, Farnham (a College for Adult Religious Education). As reported in the previous page, great interest was aroused by Miss Banks' lecture, and we have therefore booked the Caxton Hall on the 24th April, to give her an opportunity of repeating it for the benefit of our members and friends. Those who were present felt that it contained wisdom and encouragement—and necessary warnings—which will be invaluable to our Groups.

Miss Banks has had a long training and experience in psychology, having lectured to students (as principal of a Teachers' Training College) over many years, and she has also written a psychology textbook (*Conduct and Ability*) used by students, and by the Army Educational Authorities at one period. She has also had a theological training; and, as a member of a Religious Community, a long discipline in the life of prayer. She obtained a constitutional release for unrestricted study in the field of religious psychology which was mainly due to impingements of a "something more" from the Unseen Worlds.

Her initial investigations, mainly in South Africa, were not entirely free from the pitfalls which beset rashness and impatience by students of psychical science, but her trained mind has pursued the study to a point where many of us can gain something from her balanced exposition.

More recently Miss Banks has acted as Tutor Organiser at a men's prison, and has just produced the fruits of her close acquaintance with prison populations in a book entitled *Teach Them to Live*, to be published shortly.

We feel that a clearer basis for discrimination between the psychic and the spiritual aspects of the Unseen Worlds will be of great help to the Fellowship. All who come will be assured of hearing a trained and easy speaker, well practised in dealing with her subject. The meeting will be open for questions afterwards.

NINETY YEARS YOUNG—continued.

was not content to lead a life of retirement, and he took an active part in the formation of the Churches' Fellowship for Psychical Study, an all-denominational organisation which has as its aim the encouragement of the study, within the Churches, of the facts of psychic science. The Canon is the vice-president of the Fellowship, takes an active part in its meetings, and is the author of a number of works on its behalf."

MESSAGE FROM BRODIE LODGE

The following message from Mr. Brodie Lodge was read at the inaugural meeting of the Cheltenham Group of the C.F.P.S.—

"Through you I should like, if I may, to send to this Cheltenham meeting of the Churches' Fellowship the blessing and good will of my father, Oliver Lodge, whom some of your audience may remember.

I much regret that I am unable to attend the meting and convey his greeting myself. I am not quite well enough to make the journey.

The Churches' Fellowship is something which would have been—in fact is—very near to my father's heart. All his life on earth he felt that Christianity should be allied with psychic science and that the Churches should follow up the teaching on the subject in the Bible and not assume that spiritual communications had ceased since then. Religion must not rely solely on a closed book. The saints and angels continually go on trying to help us with fresh revelations, if only we will not repudiate them and condemn them as unrighteous.

I should just like to quote some extracts from an address to clergy which my father delivered in 1929. This is what he said then:

'I sympathise with the difficulties which people in authority feel in presenting to the laity details relating to survival, or in answering questions about exceptional phenomena and psychical research. I have felt the difficulty myself in a small way, and I often advise people not to touch the subject unless they are serious; for, unless they are competent and level-headed and sane in every way, it may be better to leave it alone. But there is a growing interest in the subject: we cannot shut our eyes to it; and I gather that many of the clergy want gradually to determine what their attitude shall be, and, meanwhile, to hear the impression which has been produced upon those who have studied the subject, and to what tentative theory they have been led.

A few enthusiasts tend to regard this subject as almost a religion in itself. Although I do not agree I think it has confirmed and made real some special facts which are concordant with religion, and has even strengthened religious belief. For I take it that the preamble of all religions is the existence of a spiritual world; and we who have gone into the matter believe that we are in touch with the spiritual world. That is to say, that this world is only a small part of the Universe, and that life is by no means limited to the material embodiment we see around us now. There is something much more real and far reaching than that, and we can get into touch with some other manifestations of reality.

'Of course, that has been the subject of religion in all ages; and now some of those whose training has been mainly scientific are beginning to feel that by careful enquiry and examination they are arriving at the same conclusion.'

I know that my father is strongly in favour of the objects of the Churches' Fellowship on earth, and he has prompted me to offer it such support as I am able. He stresses the importance of the Churches hearkening to the revelations of the Spirit vouchsafed to us on earth—particularly at the present extremely critical time. He foresaw the perils of this atomic age in 1924 (thirty-three years ago) when he warned against the dangers of scientific progress outrunning the spiritual development of the human race. He wrote then, as follows:

'Matter and Energy are interchangeable. If Energy ever disappears, we must expect to find generation of matter: and if Matter ever disappears, we must expect to find evolution of Energy. Now, so far as we have gone at present, neither of these things has been done in the laboratory. No one has seen Matter concerted into Energy, or vice versa. It would be an important day when it was done. But I expect that some day it will be done.

If then the whole of any perceptible portion of Matter disappeared, the Energy resulting would be prodigious . . . so gigantic that the result would put all our other sources of Energy to shame.

If ever the human race get hold of a means of tapping even a small fraction of the Energy contained in the atoms of their own planet, the consequences will be beneficient or destructive according to the state of civilisation at that time attained, and the beneficence or malevolence of their spiritual development.

Whether such a development comes soon or late, I fully expect that come it will; though let us hope not before both knowledge and wisdom have further increased, so that man's mind and will are sufficiently developed to refrain from using it for deleterious and deadly purposes.'

Greater spiritual knowledge and communion are the ways by which the threat of total extinction can be met and countered. This Society has a great task and a great responsibility, and I wish this inaugural meeting at Cheltenham every possible success."

OUR FRONT COVER

We are indebted to Mrs. R. M. Lester for designing the front cover to this new *Quarterly Review*.

A CASE FOR STUDY

My first wife died in 1926 and I was left with three little girls, a baby among them. Seven years after my wife's death, when I felt that our girls should have a mother to help them, I remarried, and was sitting quietly one evening at home when my wife's hand began to shake and she exclaimed, "I have a strong feeling that I want to write; what can it be?" I replied, "This looks like an attempt at automatic writing," and she answered, "I don't know what you mean, and anyway it's all wrong." (My wife was a Christian Scientist and hostile to spirit communications).

However, I gave her paper and pencil and after some very rough scribbling she wrote, "Come to Itchenor on Wednesday. Our friends from Dover will be on the Custom House steps at eleven." This was signed "Angela, Mother" which was then crossed out, and "Queenie" was written. I was more than astonished, and I said, "What made you write that?" and my wife replied, "*I* didn't write it, it felt just like a teacher controlling my hand." She didn't know where Itchenor was. It is on Chichester Harbour, and I was reared there. My friends from Dover had got Angela, our baby, as they had no children of their own. "Well," I said, "This is a most remarkable message." The next day I took the message to my Chief Superintendent who said, "Have a day's leave and go down," and he added a lot of uncomplimentary remarks.

We motored down to Itchenor, taking a camera with us, and I snapped the Custom House steps and rejoined my car in the village lane. As I put my foot on the clutch, down the village street at an enormous pace came a car which drew alongside me, and there was my friend from Dover. We were both staggered. "What on earth are you doing here?" I asked. "Well," he said, "I had a hunch to come here. I want to see you particularly." I introduced him to my wife and asked him what time it was and he said "Exactly eleven." This was rather remarkable and when I asked him what he wanted to see me about he told me that he expected to be travelling round the country for four years and if it were not for Angela his wife could go with him; and he asked if I would mind Angela being put into a convent. "Knowing that Queenie was so opposed to catholic convents we should like to have your consent." It was now seven years since Queenie had passed on.

"Well," I said to my wife, "This is something we cannot ignore," and we made the necessary arrangements for Angela.

What better proof could one have that those on the other side are interested and concerned.—B.H.

THE PASSING OF CANON WEBLING

The Fellowship has lost one of its most enthusiastic Vice-Presidents in the death of Canon A. F. Webling, at the age of 81, who died from bronchial pneumonia following an operation.

Canon Webling had a most interesting career. At 14, he entered a wholesale grocer's, in London, as a clerk, where he stayed for twelve years, disliking it intensely. He educated himself, desiring to obtain ordination and finally, after studying under very difficult circumstances, he was able to spend a year at King's College, London, where he gained the only "First" awarded that year. He was ordained in the Church of England. His curacies in big churches in Portsmouth proving too much for him, he moved to a country parish in Suffolk.

He was almost the earliest example of the change of attitude of the Clergy towards psychical research and his autobiography *Something Beyond* is an account of the doubts that began to arise in his mind, when he asked himself why miracles do not happen to-day as they did in the days of the Early Church.

He lost two of his sons and wrote of his experiences in *The Two Brothers*, when he contacted them again through his study of psychical research.

We extend to Mrs. Webling our deep sympathy in her sad loss, but rejoice to know that his passing would come quite naturally to one who knew so much about life on the Other Side.

WINIFRED MOYES

One of the great pioneers of the higher type of psychic research passed to the higher life shortly after our last issue went to Press in December. Winifred Moyes founded the Greater World League some 30 years ago, and her great work for the League and the Christ Mission is known all over the world.

I first met Miss Moyes about five years ago, but previously to that I had had several long telephone talks with her, without having any idea that she was completely bedridden. When eventually I had the privilege of meeting her personally, I realised that here was a very wonderful soul of indomitable courage, who refused to allow her physical affliction to halt her tremendous work. The way in which her enthusiasm and mental vigour was never diminished all through her long illness has indeed been a source of wonder and admiration to all who knew her.

From the inception of our Churches' Fellowship Miss Moyes gave us her unstinted and wholehearted support. She said to me one evening: "To get this truth into the orthodox Churches is one of the greatest things that has ever happened, and something I had always hoped to live to see."

Although she has now passed from our sight, we know that her work will live on—a work that has put *practical* Christianity into action.—R.M.L.

DR. SHEPHERD'S LECTURE

"Rudolf Steiner and his Investigation of the Spiritual World"

The Rev. J. D. Pearce-Higgins, who took the chair and introduced the Speaker, said: "Those of you who know Dr. Shepherd will know that he is a leading exponent of the teaching of Rudolf Steiner in this country. Nobody finds Steiner easy, but I know that Dr. Shepherd will make it easy for us to-night."

Dr. Shepherd opened by saying: "I consider it a very great privilege to be invited to this Fellowship to speak and also regard it as a great responsibility. The Society has rules for very carefully sifting evidence for supernatural reality and its members are studying the evidence of spirit reality with clear minds. One realises that in speaking to such a Society about the work of Rudolf Steiner one has to do one's best to justify him before them.

Because of the strange ideas that some people hold about Anthroposophy you may be wondering how a clergyman of the Church of England could write about him. I do feel a further responsibility because Anthroposophy is so little known to the public, and thus is often hopelessly reported.

A scholarly book has lately been published entitled *The Oxford Dictionary of the Christian Church*. Looking at this work I noticed that Anthroposophy is described as something derived from Theosophy and that Rudolf Steiner exchanged the wisdom of God for the wisdom of man. Nothing could be further from the truth. Theology and Anthroposophy are here both misconstrued. Anthroposophy is the Divine Wisdom as it is manifested in the wonderful spiritual-physical being of man.

Rudolf Steiner gave very many lectures on the festivals of the Christian Church and on the meaning of the Cross and the Resurrection. I am really astonished that any responsible publication could make such a stupid statement. It would be truer to say that Rudolf Steiner's world-concept is *obsessed* with Christianity. A further difficulty in speaking about Anthroposophy is that it is so vast a subject, that it is extremely difficult to put it in one lecture in any complete way.

I intend, first of all, to give a short account of the development of Rudolf Steiner's own personality, because his investigation of the spirit world was entirely bound up with the evolution of his own consciousness.

He was born in Austria in 1861 and his father was a station master. He was born with the gift of clairvoyance—as were Traherne and Wordsworth—but with Steiner it never faded away. We picture him as he looked out on the world, seeing all the phenomena and also seeing behind them other phenomena; and he gradually came to realise that these were two kinds of phenomena. The other people he talked to thought he was stupid and just smiled. So he used to talk to no one about it and in a way he became deeply absorbed in his lonely experience. He saw the Cistercian monks going through the woods; he felt they might know but they never spoke to him. This created one passionate problem for him—what is the relationship between these two worlds, the world everyone sees and the world I see and others cannot see.

He finally came to realise that thinking was the bridge between these two worlds. This led him to the deepest, most penetrating study of the nature of thinking. He found the whole world, seen and unseen, opening up before him. For eleven years of his life he spent a most interesting time working in the Goethe Institute at Weimar. This gave him a great opportunity for developing his own spiritual perception. About the age of 36 he went to Berlin and found himself immersed in the materialistic world of journalism, which had no conception of spiritual reality. He found himself in this world with an increasing perception in himself of the spiritual reality behind this world.

As he became more and more aware of the spiritual world he found that there were powers in this spiritual world, trying to keep man down in his physical senses. At length something else appeared. When he was about 40 he had a direct vision of Christ. He realised that the real perception of the spiritual world lay not in trying to bring the spiritual world down, but by transforming our consciousness to higher levels; that our physical consciousness is itself an adaptation of a higher form of consciousness, adapted for every purpose here. To return to spiritual life man has to develop the spiritual faculties dormant within him.

It is the transformation of consciousness that brings to his awareness the spiritual world around him. Man's ascent to the spiritual world is his ascent through higher levels of consciousness. One of the very first consequences of higher knowledge is the transforming of time-consciousness. Here thinking is quite different to what we should call normal logical thinking. We see there our inner earthly experience as a reality, linked up by thought and character, which we actually re-experience. Steiner saw evolution in a very interesting way. He did not accept the idea that man had his evolution entirely on the earth. The real, hidden truth is that man has descended from the spiritual world, of which he was once aware, to consciousness of the physical world to which he has come. He has to lose his awareness of the spiritual world.

Christ came into the world in the fulness of time—at the moment when man, in the process of his spiritual evolution, was in danger; where he needed the great impulse that Christ brought him —the awareness of his own soul life. He saw that

the mystery of Golgotha is the very pivot point in human history and he revealed the part the individual plays in it. This is most startling. Christianity is absolutely central. The teaching of Christ's work on the Cross, the influence of Christ, the Person of Christ, is absolutely central.

This is a rather scattered exposition. How does it contrast with other methods of teaching?

We have seen that originally man is a spirit, and that his mind became more and more physically conscious, more and more conscious of the world about him. How do we reconcile these new facts with our present knowledge? The Science of the Middle Ages was a reconciliation of phenomena with the generally accepted spiritual knowledge of the world. As this knowledge lost its power or direct perception of Spirit, man's concepts became tied up in conventional ideas, which formed a barrier. Man began to say "we are aware that all these phenomena . . . all this that we see with our eyes—all that is real. Nothing else matters." There came a great sweep forward in sense perception and scientific knowledge. Francis Bacon said "There is no knowledge except sense knowledge."

What woke man from this? Men suddenly discovered that they could see phenomena they could not explain; visions. In the middle of the last century there was a wonderful awakening in America of people who could fit in these extraordinary phenomena, which you could experience yourself but could not explain. And so began the whole range of phenomena of Spiritualism. The attempt was to bring these phenomena down into materialism. Some of these investigating Societies have tried to explain these things in terms of sense experience. Rudolf Steiner said you can never understand the spiritual world in terms of sense experience. It is one of the most impossible things —to understand the spiritual world from the level of the sense world. He never tried to express this higher level in most complicated systems of time dimensions derived from sense experience. Only if you lift your consciousness to the higher level can you really describe what you experience, and then only can you understand it.

With Steiner it is something that is quite unique. Even the religious man—who sees visions, is still living in a world of sense perception. But Steiner arrived in this world with a spiritual consciousness, untouched by previous sense-perception, and this enabled him to arrive at a pure understanding of the spiritual world, completely free from materialism."

DONATIONS TO H.Q. FUND

Mrs. F. M. Paterson, 12/6; Mrs. M. Williams, £1; The Dowager Lady Lawson-Tancred, £2; Miss J. C. Salway, 10/-; A. H. Dobson, Esq., 7/6; Miss L. Allmond, 10/-.

THE GIFT OF HEALING

MANY people possess the gift of healing, unknowingly. If they are required to carry out this work of the Spirit they are usually shown "by the spirit" the best way to develop that power within them. The name "healing gift" is perhaps apt to mislead us into thinking it indicates a special property latent in the healer himself. This is not quite the case, for a spiritual healer, like a medium, is peculiarly adapted to transmit power for the purpose of healing. He is able to keep his own being a channel sufficiently pure for the Life-Force to pour through him. By thought and the laying-on of his hands he can direct the power to the body of the patient, but always it passes through—not from—the healer.

In order that the channel may be kept pure and the flow of power unhindered, the healer must pay great attention to his own personal life. He must constantly dedicate himself to the Master's service, constantly place himself in tune with the Highest; never in the slightest degree must he take credit to himself for the cures that result from his ministry.

A healer realises that all human contacts are sent to him with a definite purpose . He endeavours to take his place consciously in the Plan which the Father has laid out for him, and for those whom he is able to help.

It is sometimes contended that the demands are too great, and that nothing short of perfection is required for a life of healing. But God does not demand perfection, save in intention. All spiritual life is a forward motion towards perfection. The one thing needful is a continual and earnest effort towards that perfection which we have seen in the life of Our Lord Jesus Christ.

It is expected of any craftsman that he shall gradually shed the faults which hinder him from perfecting his work. Divine power has always used humble human instruments for the working out of its purpose. The ministry of healing is very closely linked with the unseen world. St. Paul's "gifts" form the link, and it must be realised, during the whole study of the subject of spiritual healing, that those links are as holy as the work itself—*when used for the purpose of relieving human suffering.*

"The Quest for Spiritual Healing"
by Margaret Frayling.

REGIONAL HEALING RETREAT

As we go to Press, the first Regional Healing Retreat and Conference is taking place at Torquay, organised by the combined Torquay, Exeter and Plymouth Groups.

A full report will appear in our next issue.

MEDITATION

Meditation is—or should be—one of the principal studies of those of us who are engaged in healing or in the higher realms of psychic research. We are indebted to Mr. E. J. Allsop, J.P., one of our hon. vice-presidents, for his permission to reprint the following notes written by him on the subject.

YOU may ask, "How can a busy layman know anything about meditation?" I would say very humbly straight away that I could not carry on with my life and public duties without the help I receive through it.

Meditation to me is a means by which we receive help from God and His Servants. I will try to show how we can make it a Highway to God.

Before we can proceed, we must have a clear conception of what we mean by God, and also what we mean by man.

I, of course, can only give you *my* idea, as each of us are at different stages of evolution, so our ideas are different.

To me, God is Spirit—not *a* Spirit—but the all-pervading, loving Spirit, omniscient, omnipresent. He is not some large spirit in a remote Heaven and I a small spirit down here. He is not a long distance away. "In Him we live, and move and have our being. It is His life which sustaineth us."

One of the things we have to discard before we can get very far is any unhealthy suggestion of inferiority.

Jesus Christ always appealed to the best in man. In spite of what man did, you will remember He said, "Be ye perfect as your Father in Heaven is perfect." Obviously if perfection is beyond our achievement, it is foolish to appeal to men to be perfect. We must try to get our perspective right. If we place Jesus out of reach, then we may as well at once give up any idea of being like Him.

Jesus is Divine, so are all men. Divinity is not different in kind, in Jesus, and not in the rest of all men. It is only different in degree of manifestation. We are all God's children; if this is true, we must be part of the Creator of the Universe. If we can realise our divine heredity, we shall also realise our heritage, which is no less than the Kingdom of Heaven.

Having given you some idea of my conception of God, and man, I can now proceed with the reason for meditation.

One object of meditation is to obtain conscious union with God. If we can contact that Divine Spirit which is in each and every one of us, we can draw strength and peace to our souls, which will sustain us in our daily lives.

Jesus often had to draw apart from His disciples. There is no doubt in my mind that during those quiet times He received strength, encouragement and guidance to carry on His great mission. If He found these quiet times necessary, how much more do we need them?

Most of us do too much asking of God, even telling Him what to do, and before He can finish one thing we are asking Him to do something else. As it says in the Psalms, "Be still and *know* that I am God." That is the thing we have to do—to be still and know; by being still we give God an opportunity to let us know Him.

Even in these strenuous days, not one of us is so busy that we cannot spare five to fifteen minutes each day for a quiet time; choose a time and place where you will not be disturbed, the same place, if possible.

First thing in the morning is the best time, before our minds become immersed in the problems of the day, the people we have to meet, the work we have to do.

You may say this is going to be difficult. I know it can be difficult; there was one period in my life where the only place I could find to be quiet was on a hard chair in the bathroom and I had to be there at 6.30 in the morning before the other people in the house were up.

I am afraid I can give you no easy method of meditation, because meditation means controlling our thoughts; there can be no hard and fast rules —what suits one person may not suit another.

Physical stillness is the first essential to mental stillness. A comfortable, convenient posture of the body rests the mind. Some will prefer to kneel, others to sit. I prefer the latter. I suggest you sit in an ordinary chair, sit upright—do *not* recline on the back. Meditation does not mean going to sleep. If we are to receive any help, we have to be mentally alert all the time by disciplining the mind and body, until they learn to become non-resistant to the invading influence of God.

The time we set aside for meditation is to be used in a manner which is entirely different from our usual activities of the day.

Instead of busying ourselves with something which keeps our attention upon external matters, we have to try to let go of material things as though they do not exist—to rule our thoughts and feelings with the idea of calm.

The person who would know God must learn to know Him in his innermost self.

Thought control is hard to attain, and as soon as we attempt to be quiet the mind will rise up in mutiny. Thoughts hunt and harry in packs. If we let them, they torment us out of our sleep at night and prey upon us during our waking hours.

When we learn the secret of their control and suppression, we can enter upon a wonderful repose which Jesus described as "passing all understanding."

Thinking is a power which can bind us or set us free. Thoughts surge up continually and disturb our repose of mind. So long continued has this process been going on that we have come to regard it as our normal state.

There is that part of us which is apart, which we can contact at any time once we have found the way. It is that which can immediately separate itself from all outer reactions, remain unperturbed and still; nothing can touch, nothing can reach, nothing can disturb it—there dwells the silence.

I suggest that before you actually start meditating you say any prayers you may wish to say, so as to keep the mind free when you start your meditations.

If you have any problems just lay them before God. We can ask for guidance for ourselves or our friends. If we are in difficulty mentally or materially, just address Him as a very dear intimate friend who is seated with you. You can tell Him freely without reservation. He understands our weakness and our difficulties as no human friend can. He helps us. He never punishes us—it is our actions which punish us.

You will find in Matthew 21, verse 22, the following: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Note there is a definite promise—there are no limitations.

The answer to our difficulties always comes, but not always immediately or in the way we expect it. When confronted with a problem in which we do not know the answer, if at all possible, do nothing until you can see clearly the right thing to do. We often worry and fret about things that do not matter; we do not realise that we have all eternity in front of us.

How can we control our thoughts? Having planned out our time, we either sit or kneel in the place selected; it may help us if we say a prayer something like this:—

> "Infinite Spirit, all-loving, all-wise Father, I would draw very close to Thee at this hour. I would become more conscious of the harmony and beauty of Thy Life, in the quiet of my soul, Father, let me feel the inflow of Thy Love, Thy Strength, Thy Peace."

We then relax our body; it is no use sitting or kneeling with the body in a tense condition.

The next thing is to slow down our breathing. The reason for this is that there is a deep connection between breathing and thinking. The effect of this will be a quiet, relaxed mood, a calming of the constant vibration of thought. It restores a harmonious rhythm to us; it can transfer worry to peace when we have learned to attain this relaxed and peaceful state in our moments of meditation.

We can use it at any time during the day if our self-control is threatened by violent passion or disturbing emotions of any kind. Immediately resort to this exercise until the danger is passed. Its effect under such conditions will be found to be quite remarkable.

During meditation, when unwanted thoughts come into your mind, do not concentrate on keeping them out. Deal with them if you can; if not, don't worry about them. Just turn them out and come quietly back to your breathing. It may help to mentally say, "I breathe in God's Love," and when you breathe out say, "I breathe out God's Love to all men."

This in-breathing will cause spiritual light to enter you which will affect your whole being.

A good thing to help concentration is to read a short piece from the Bible, The Lord's Prayer, "Our Father . . ."—contemplate every aspect of The Father, "Which art in Heaven"—what we mean by Heaven. Or the 23rd Psalm, "The Lord is my Shepherd, He restoreth my soul."

Concentrate as you read; mentally say over the passage selected very slowly, letting each word sink into consciousness so that you actually become the author, the creator, as it were.

Others find it a help to imagine they see a peaceful garden or landscape; they see a path leading up the mountainside to a temple on the hilltop. In their mind's eye they go up to the temple, and they enter the stillness within. It is a temple of silence we have to find. There we find God. This silence is difficult to express in words.

To make meditation a Highway to God is to think over all His various aspects and manifestations. To meditate on Him is to put aside all thoughts and desires, to let our heart's love and devotion flow out to Him as to a beloved personal friend, and as we do this we are surrounded in His love.

When we have opened our hearts and minds to Him in true worship, we will experience an inflow of a definite return current, which will appease our spiritual hunger and satisfy every enquiry of our minds and give us that peace which no other can give.

In our lives we must find the golden means; we must dwell awhile in mental quiet each day, without losing the capacity for practical work; we must put a proper balance upon the mystical and material elements of our nature. The monk who makes his meditation an obsession is free to do so, but we who have to live and work in the world must seek a wise balance. The light found during our practice of mental quiet will shine through our actions when we go out to mingle freely with the crowd.

When we have found the Presence of God, we realise His unfailing goodness to us, we see how much we depend on Him for everything necessary for the fulfilment of our lives.

(Continued at foot of next page)

THE BRIDGE OF EMOTION

"In our lifetime, emotion-packed happenings seem to form what might be called 'tablets of memory.' These are remembrances of events, some gay and some tragic, that bind two people together during their lives, and that may indeed provide the only link after the physical body of one of them has ceased to exist . . . It is during the initial period of grief, when love and need are felt most keenly, that significant communication presumably takes place. The belief that mind can communicate with mind, other than through the five senses, has been more or less accepted. What remains at the moment is to discover what is the third substance forming the bridge between minds. Perhaps the time has come to approach the subject of psychical research through the doors of chemistry and physics to discover this unknown substance that serves as a bridge . . .

In my estimation emotion is the only key that unlocks the door to communication between the living and the so-called dead.

Emotion alone elevates the sentiments, until the act of enquiry becomes an act of devotion which of itself must produce elevation of consciousness. Without great need and faith enquiry may turn into self deception . . . death can be compared to a journey to a far off country, and one knows that, however much one suffers at parting, time and change provide endurance and a measure of forgetfulness. That so much evidence is of a personal nature makes the words 'proof' and 'test' as used difficult to establish.

To the Scientist, Truth must ever have two sides. Unfortunately there has been as yet no scientific measurement for the sub-conscious orbit of Man's mind. The great Ocean of Truth still lies uncharted before him."

(Excerpt from Eileen J. Garrett's Editorial in "To-morrow," vol. iv. no. ii.)

MEDITATION—continued.

It is when we really know this, that we have to be careful. If we sit on the mountain top feeling His Love and Power and confine it to ourselves, we are utterly lost. What we have learned in our quiet times, we must share with others in our daily lives; we have to learn to let His Light shine through us to others.

Like so many things in this life, we have to give them away before we can have any benefit to ourselves: the more we give, the more we receive.

One last word—you cannot find peace through reading any book; no one can give it to you, no one can teach you—the only way to find it is to seek it. "Seek and ye shall find." As you sit quietly, He comes as quietly as the sun rises in the morning, and fills you with His Light.

BRING AND BUY SALE

It has been decided to combine the At Home this year (which will again be held at Caxton Hall in the first week in October) with a Bring and Buy Sale in aid of our Fighting Fund.

Any ladies who like to get busy during the coming months by making small articles, pots of jam, etc. which they will give for the Sale, will be helping the Fellowship's efforts in a very practical way.

FELLOWSHIP ANNUAL DINNER

Last year our Annual Dinner proved such a success that we hope this year to have an even larger attendance. It will again be held at the St. Ermin's Hotel, Westminster; reception by the President at 6.30 p.m.; dinner at 7 p.m. Date: Wednesday, 4th June. Applications for tickets (£1 1s. each) should be made to Mrs. G. Vivian, 46 Lyford Road, London, S.W.18.

Speakers at the Dinner are being arranged as we go to Press.

ANNUAL GENERAL MEETING

The Annual General Meeting, which it is hoped as many members as possible will attend, will be held at Caxton Hall on Monday, June 2nd. Here is the opportunity for members to bring forward motions on any matters which they feel need attention. All motions and nominations for Officers and Council should reach Miss A. White, 31A Chapel Road, Worthing, Sussex, *not later than Saturday, May 17th.*

CONFERENCE LECTURES

These have been selling extremely well and we have only a comparatively few copies left. Will members still requiring a copy kindly contact our Worthing Office. We would just remind members that the titles of the lectures are:—

Motives for Disbelief in Survival. Prof. H. H. Price.
Astral Projection. Dr. R. Crookall, D.Sc.
Prophecy and Mediumship. The Rev. J. D. Pearce-Higgins, M.A.
Meditation. Mrs. Clarice Toyne.
Absent Healing. Ronald Beesley.
The Gift of the Discerning of Spirits. Ben Herrington.

The lectures are issued in abridged form in one volume and the price is 6/8, including postage.

CHRISTMAS CARDS

We shall be grateful of members still holding Christmas Cards would kindly return them in order that we may close the account. We ordered 6,000, and except for the few outstanding practically the whole of them were sold. This is most encouraging and we are grateful to all those who took a large number to send to their friends. In this way a great number of new contacts have been made.

Correspondence Group

The Council realise that there are a large number of members who are unable to get to a Study Group owing to their isolated position, and we have a Correspondence Group to enable them to state their difficulties and make enquiries with regard to suitable books. Our office at Worthing has a limited library but would be pleased to lend books to non-Group members. Application should be made to Mrs. McCready at our Worthing office. We can also link up isolated members if they wish.

An Ancient Prayer

From the cowardice that shrinks from new truth,
From the laziness that is content with half-truths,
From the arrogance that thinks it knows all truth,
O God of Truth deliver us.

—From *World Christian Digest*, Sept., 1956.

BEQUESTS

As some of our members might care to follow the example of other generous supporters we give hereunder the simple wording which is all that is necessary when leaving a bequest to the Fellowship.

"I GIVE free of all duty to the Churches' Fellowship for Psychical Study of 55 Hove Park Villas, Hove, Sussex, for the general purposes of that Fellowship the sum of £ and I declare that the receipt of the Secretary or other proper officers of that Fellowship shall be a complete discharge for the same."

Members should make the necessary arrangements through their solicitor. Such gifts would be of the greatest help to the Fellowship.

Chancellor R. J. Campbell's Apparition

Students of psychic science are familiar with the name of the Rev. Canon R. J. Campbell, known as "R.J.C." and of his interest in psychical research. Writing to the Rev. Maurice Elliott, he said: "I saw an apparition for the first time in my life. I woke suddenly by being called, and jumped up saying 'Yes, what is it?' thinking it was my sister (who was nursing him during his last illness) But on looking towards the door I saw my wife and my daughter side by side looking at me and smiling, both appearing very much younger than when I last saw them in the flesh. In a moment or two the figures faded away and I was wide awake."

Chancellor Campbell was a very cautious investigator, but in this particular instance he had no doubt whatever that he had seen his wife and daughter, and we can imagine the joy that was his when he passed recently to the higher life to join them.

BOOK REVIEWS

MARJORIE, by Laura Culme-Seymour. (11/-).

A recently published book written by a mother who lost a much-loved daughter soon after she left school. She was drowned in a boating accident, which left her parents grief-stricken and bewildered. "It was impossible," she says, "to believe that our child was dead. We firmly believed that *one day* we should meet her again, but how could we go on living without her."

The book is an account of the investigation entered into in the spirit of earnestness and prayer to find evidence for the survival of her daughter. It does not attempt to be scholarly or analytical but is a straightforward account of Mrs. Culme-Seymour's experiences, written with transparent simplicity and good faith. An excellent book for those suffering a similar bereavement. The Foreword is by Canon W. S. Pakenham-Walsh.

THE SUPREME PHYSICIAN, by Rev. Frank Uttley. (3/-).

All those wishing to work in the field of spiritual healing should read and digest this excellent book. Mr. Uttley has great knowledge of his subject, and among other matters he comments on the New Testament healings. He also refers to many other useful books in this field.

Before his death recently, Mr. Uttley was a member of the C.F.P.S.

Dr. LEGGETT and Miss BANKS AT MOOR PARK COLLEGE—continued from page 2.

plication in mental healing and would give great insight in dealing with the moral delinquents in prisons. She thought that a lot of crimes were committed through a sort of possession. Miss Banks gave a great deal of helpful information to those who are studying psychical research and she felt that the churches had a big responsibility in this field. No harm could come to those who approached the subject with prayer and sincerity but it was unwise for those who have not been born with these gifts to try and open the psychic door except by first developing on the spiritual level.

Miss Banks' second lecture, "Spiritual Dynamics," gave some valuable information on the forming of groups, based on the work that has been done under psychotherapy, especially by Drs. Foulkes and Anthony in their little book "Group Psycho-Theraphy," (3/6).

STUDY GROUP MEETINGS

North London

We are very happy to be able to announce that two Study Groups are now operating in North London—the Highgate Group, which meets, by the kind invitation of Mr. and Mrs. H. A. Hodgkin, at 2 Holyoake Walk, N.2. Members are fortunate in being able to meet in the comfort of a home, and we are sure that those in the Highgate area who have not already attended this group, will wish to contact Mr. Hodgkin, who will be delighted to welcome them. Mr. Hodgkin himself is acting as leader, and Mrs. Cara Blamey has been appointed secretary of the Group.

The other Group, known as the "Archway Group," meet in the hall of the Congregational Church opposite Archway Underground Station. For particulars of day and time of meeting, will members kindly get in touch with the Secretary, Miss M. Saville, at 143 Albany Street, N.W.1.

Brentwood

On Tuesday, 21st January, 1958, the Rev. G. Maurice Elliott was the speaker at a meeting for members in Essex in the Brentwood area, when the chair was taken by the Rev. R. J. Shiells, and the Rev. John Chitty, Chaplain of Brentwood School, also assisted.

Brighton

Will members in the Brighton area kindly note that the Rev. J. M. James, Rural Dean of Kemp Town and Vicar of St. Mark's (also a member of our Council) has very kindly consented to lead a Study Group at the Vicarage, in Eastern Road, Brighton. The first meeting was held on the 31st January.

Leamington

Recently a meeting was held by the Rev. A. Barham in the Annexe of the Pump Rooms at Leamington Spa to stimulate possible local interest in the work of the Fellowship. Members of the Rugby Branch motored over to give support.

The Rev. J. D. Pearce-Higgins gave an interesting and challenging address, which was followed by a very lively discussion. The speaker's discursive and conversational manner, and at times provocative matter, ensured an atmosphere of informal but nevertheless valuable exchange of views which was appreciated by all.

Nottingham University

During the autumn term a Psychical Research Society was formed within the Students' Union of the University of Nottingham. It aims to investigate psychical phenomena from the scientific, philosophic and religious viewpoints. The position of Honorary President was accepted by Dr. S. G. Soal, a former president of the Society for Psychical Research, and that of Honorary Vice-President by Dr. Wallwork, a lecturer in physical chemistry at the University, who has been carrying out research into telepathic phenomena.

Last term's meetings included an illustrated lecture on the development of Psychical Research by Dr. Coleman, who was also a leading member of the Bristol University Society, and a demonstration of psychometry by a Nottingham sensitive, Mrs. A. R. Bull. This term started well with an evening devoted to extra-sensory perception experiments in which sixty members of the Society participated. At the next meeting Dr. S. G. Soal will discuss the results of his latest telepathy experiments with the two Welsh cousins. Later in the term the Society will hear Mr. and Mrs. G. W. De-la-Warr give an illustrated account of their research into "Mind and Matter" at the Delawarr Laboratories, Oxford, and the Rev. J. D. Pearce-Higgins, of the Churches' Fellowship for Psychical Study, who will speak on "Paranormal Phenomena and Religion."

Since the foundation of the Society, a wide interest has spread amongst the students, a promising sign for future development.

This is the group which is the outcome of Mrs. Peto's talks to one of the boys at the Sutton High School, who has now gone to the University.

Lecture to VI-Formers

Later this month our Hon. Secretary is addressing the VIth Form boys of Steyning Grammar School who have expressed a wish for a talk on Psychical Research. The lecture is being held under the auspices of the Lancing Methodist Church, with the co-operation of the Minister, the Rev. Donald Shaw. This is a most encouraging sign, for the Fellowship is always most anxious to help these young fellows with the problems of psychical research before they go out into the world, or continue their studies at the University. Some of the most important work of the Fellowship is being done by lectures given at colleges and schools whose students always express a lively interest and ask some very pertinent and intelligent questions.

OUR FOUNDER'S VISITS

Among forthcoming visits by Colonel Lester is that of March 7th, when he will address the Liverpool Group.

On March 13th, he has been invited to speak on the Fellowship's work to the Church of England Men's Society, Potters Bar, Herts.

On Sunday, March 23rd, at the invitation of the Rev. Pearce-Higgins, he will give the address after evensong at Putney Parish Church on "The Church and the Press."

BOOKS AND PAMPHLETS

"The Resurrection"
By The Rev. J. D. Pearce-Higgins. (2/2 post free).
This beautifully produced little booklet is a first class exposition of the facts of the Resurrection from Biblical records, and its true interpretation in the light of modern paranormal phenomena.

"Psychical Research"
By Dr. Leslie Weatherhead. (4d.)
A most useful leaflet for encouraging the faint-hearted.

"Something Beyond"
By the Rev. Canon A. F. Webling. (6/5 post free).
This book is the only one claiming psychical study as a possible ally of religion ever to be published by the official Press of the University of Cambridge.

"How to Pray for Healing"
By the Rev. L. Maclachlan. (3/10 post free).
The book is a sound and helpful exposition of the whole question of prayer for healing.

"A Scientist of the Invisible"
By Canon A. P. Shepherd. (13/3 post free).
Canon Shepherd endeavour in one volume to show something of Rudolf Steiner's philosophy, religious outlook and scientific achievement.

"Hero and Other Stories"
By "Heather" (Joyce Vivian). (5/6).
This book was given from the Beyond to Mrs. Vivian (Joyce's mother) through Mrs. Hester Dowden. It is charming and delightful and throws fresh light on the little known subject of animal survival. A perfect joy to all animal lovers.

"Towards the Hereafter"
By R. M. Lester. (13/1 post free).
This is Col. Lester's latest book dealing with exhaustive and impartial investigations into every branch of non-medical healing.

Rendezvous (The Life that some call Death)
By Canon W. H. Elliott. (5/4).

"Psychical Research"
By Dr. Raynor Johnson. (6/7).

"The Communion of Saints" (2/9).

"Angels Past and Present" (2/9).

"Some Thoughts on the Lord's Prayer" (2/8).
By the Rev. Canon W. S. Pakenham-Walsh.

"Mind in Life and Death"
By Geraldine Cummins. (21/-).
In this book is to be found evidence purporting to come from the late President Roosevelt. Mr. McKenzie King, the late Canadian Premier, stated his conviction that these recordings were veritably given by the President.

"Stretching Forth Thine Hand to Heal"
By the Rev. R. A. R. Spread. (5/-).
An inspired book on Spiritual Healing written from the standpoint of a Vicar in constant contact with human suffering. A practical book based on personal experiences.

"Facing Facts" Pamphlets. (1/2).
Rev. G. Maurice Elliott.
No. 1: "These Signs shall follow them that believe."
No. 2: "The Witch of Endor."
No. 3: "Is mediumship forbidden in the Bible?"
No. 4: "When Jesus spoke to the dead." (The Transfiguration).
No. 5: "Bible Contradictions" (interpolations, mistranslations, etc.)

"If the Trumpet give an Uncertain Sound"
By the Rev. J. D. Pearce-Higgins. (9d.)
The writer pleads for an immediate restatement of possible views concerning man's eternal destiny by a reconsideration of the biblical teaching in the light of modern science including psychic science.

Note—The Fellowship is willing to pay postage on all books ordered by members to the value of £1 and over.

The C.F.P.S. does not necessarily endorse all beliefs or agree with all statements in the books they recommend. Few are the books which are not open to divergence of opinion.

All Books and Pamphlets obtainable from—
31a Chapel Road, Worthing, Sussex.

SUBSCRIPTIONS

Would members whose subscriptions fall due before June next, kindly help us by forwarding them without notification. Our staff is small and it is amazing how postage mounts up!

To—The Assistant Secretary, 31a Chapel Road, Worthing, Sussex.

Please send full particulars of the Churches' Fellowship for Psychical Study to:—

NAME.....
BLOCK LETTERS PLEASE.

ADDRESS.....
BLOCK LETTERS PLEASE.

What is
The Churches' Fellowship for Psychical Study?

IT IS—

1. A Fellowship within all the Christian Churches which are affiliated to the World Council of Churches.

2. All members of these Churches are eligible for full membership. Members of other Christian Churches may join as Associate members.

3. Its object is:—

   (a) To afford an opportunity for Clergy, Ministers and Laymen to study to-day's psychical phenomena to see what relation, if any, they bear to the psychical phenomena in Holy Scripture.

   (b) To study all aspects of spiritual healing.

   (c) To form Study Groups for Members in cities and towns throughout the country in order that the Churches may become the psychical guides, as well as the spiritual and moral guides of Society.

   (d) To hold Meetings in Church Halls, Church Rooms, Public Halls, Drawing Rooms, etc., to enlighten the Public and to help them with the queries that are bound to arise when studying a complicated subject like psychical science, and to guide and instruct those who have "Gifts of the Spirit."

   (e) To circulate literature on the highest level of religious and scientific integrity.

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